



An Explanation of Iman Mufassal

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Know you therefore that there is no worshipping save Allah and O beloved, ask forgiveness for the sins of your near ones and for general Muslim men and women.

[Surah Muhammad, Verse 19, *Kanz al-Iman* Translation]

Umm ul Mu'minin Sayidatuna A'ishah (radiyAllahu anha) relates that the Prophet (SallAllahu alayhi wa sallam) said: "Indeed I am the most fearing of Allah and the most knowledgeable of you concerning Allah."

[*Al-Bukhari*]

Al-'Aqidah (linguistically): That which the heart has fastened itself and firmly resolved upon.

[*Mu'jam lughah al-Fuqaha*]

Al-'Aqidah (technically): "The science of the knowledge of Allah's Divine attributes and Actions and the states of the created beings, including the Prophets, the Angels, the Awliya' (friends of Allah) and the A'immah (leaders of the Ummah) and creation and resurrection, in accordance with the principles of Islam, through which certainty is attained in faith and doubts are lifted."

[Al-Imam al-Babarti, *Sharh al-Aqidah al-Tahawiyyah*]

It is sometimes also called: '**Ilm al-Tawhid**: Because its most noble affair is the affirmation of the oneness of Allah, '**Ilm al-Kalam**: Because one of the most famous issues discussed in it is Kalam-Allah (the uncreated Speech of Allah), **Usul al-Din**: Because it discusses the foundations of Islam upon which the ahkam (shari'ah rules relating to actions) are built and branch out.

It is considered the noblest of all the sciences due to its relation to the noblest of knowledges, the knowledge concerning Allah.

The Seven Articles of Faith:

The Seven Pillars of Iman are mentioned in 'Iman Mufassal' which should be memorised and understood by each and every one of us.

آمنت بالله وملائكته وكتبه ورسله و اليوم الآخر و القدر خيره وشره من الله تعالى و البعث بعد الموت

"I believe in Allah and His Angels and His Books and His Messengers and the Last Day and in Divine Fate; the good and bad is from Allah and in the Resurrection after death."

1) Belief in Allah

Tawhid (linguistically): The knowledge that something is one.

Tawhid is the singular worship ('ibadah) of Allah the Most High, with total and complete belief and affirmation in the uniqueness and perfection of His Being, Attributes and Actions.

[Al-Imam al-Bajuri, *Hashiyah ala Jawharah al-Tawhid*, pg 38]

Its exact opposite is shirk (associating partners with Allah).

We believe Allah has every attribute of perfection and at the same time we believe in and affirm Allah's transcendence above all attributes of imperfection.

The 'ulama have mentioned that we must know and affirm the following attributes for Allah and deny their opposites:

- 1) Existence (al-Wujud): This is the fundamental belief of every Muslim that Allah is necessarily existent (Wajib al-Wujud). His non-existence is impossible.
 - 2) Beginningless Pre-eternality (al-Qidam): Allah is The First without a beginning. He is uncreated.
 - 3) Endless Eternality (al-Baqā'): Allah is The Last without an ending. Death does not overcome Him.
 - 4) Dissimilarity to created things (al-Mukhalafatu Lil-Hawadith): Allah does not resemble any created thing, nor does any created thing resemble Allah.
 - 5) Self-Sufficiency (al-Qiyamu Bin-Nafs): Allah is not dependent on anything. Allah is not dependent on any originator nor any place. Allah is uncreated and exists without a place. Everything is dependent upon Allah.
 - 6) Oneness (al-Wahdaniyyah): Allah is One in Being, Attributes and in Action. So there is nothing like unto Him in His Being, none shares His attributes, and none has any share in His Divine Actions.
 - 7) Life (al-Hayat): Allah is Alive. His Life is absolutely dissimilar to that of creation. Death can never overcome Him.
 - 8) Power (al-Qudrah): Allah is All-Powerful, nothing can incapacitate Him.
 - 8) Will (al-Iradah): Allah's Will is supreme, everything is according to it and nothing can oppose it.
 - 9) Knowledge (al-Ilm): Allah's Knowledge is limitless and encompasses everything.
 - 11) Hearing (al-Sam'): Allah's Hearing is all-encompassing, nothing escapes Him.
 - 14) Alive (Hayy)
 - 15) Powerful (Qadir)
 - 16) Willing (Murid)
 - 17) All-Knowing ('Alim)
 - 12) Sight (al-Basar): Allah's Sight is all-encompassing, nothing escapes Him,
 - 13) Speech (Kalaam): Allah's Speech is without letter, word, voice or subjection to the rules of grammar.
- Thus Allah exists being:
- 18) All-Hearing (Sami')
 - 19) All-Seeing (Basir)
 - 20) One Who Speaks (Mutakallim)

2) Belief in The Angels

They are special beings created of light. They are neither male nor female. They neither eat nor drink. They have neither mother nor father. They have been given intelligence. They are always in obedience to Allah and can never sin. They can assume different forms. They have wings. They are in Heaven and upon Earth and have been assigned many different duties. The exact number of angels is only known to Allah.

There are ten amongst the angels of Allah whose names and roles we should all know:

- 1) Sayyiduna Jibril (alayhi al-salam). He is the leader of the Angels and the conveyer of revelation (Wahi) to the Prophets (alayhi al-salam).
- 2) Sayyiduna Mika'il (alayhi al-salam) He is placed in charge of the clouds and the rain and sustenance (rizq).
- 3) Sayyiduna 'Azra'il (alayhi al-salam) He is the Angel of Death and is responsible for taking the soul at the time of death.
- 4) Sayyiduna Israfil (alayhi al-salam). He is responsible for blowing the horn signalling the end of the world and again for the Resurrection.
- 5) Sayyiduna Raqib (alayhi al-salam). He is a Scribe-Angel responsible for recording the good deeds of humans.
- 6.) Sayyiduna Atid (alayhi al-salam). He is a Scribe-Angel responsible for recording the evil deeds of humans.
- 7) Sayyiduna Ridwan (alayhi al-salam) He is the Gate-keeper of Paradise.
- 8) Sayyiduna Malik (alayhi al-salam) He is the Gate-keeper of Hellfire.
- 9) Sayyiduna Munkar (alayhi al-salam) He is an Angel of interrogation in the grave.
- 10) Sayyiduna Nakeer (alayhi al-salam) He is an Angel of interrogation in the grave.

3) Belief in the Revealed Books

It is necessary to believe in all the revealed books of Allah. The exact number of revealed scriptures is known to Allah. We must believe all the books, in their original unaltered form, are revelation from Allah. We must know the following specifically:

- The Qur'an: Revealed to Sayyiduna Muhammad (sallAllahu alayhi wa sallam).
- The Injil, Revealed to the Sayyiduna 'Isa (alayhi al-salam).
- The Towrah, Revealed to the Sayyiduna Musa (alayhi al-salam).
- The Zabur, Revealed to Sayyiduna Dawud (alayhi al-salam).

We must also believe in the scriptures (suhuf) that were revealed to Sayyiduna Ibrahim (alayhi al-salam) and Sayyiduna Musa (alayhi asl-salam).

We must affirm that the Qur'an revealed to Sayyiduna Muhammad (salAllahu alayhi wa sallam) is the last and final revelation of Allah to mankind and that Allah has preserved it from change.

4) Belief in The Messengers

A Nabi refers to that exalted human, on whom Allah sent down Wahi (revelation) for the purpose of guidance. All Ambiya' (alayhim al-salam) were human and men. Neither has any Jinn or woman been a Nabi. It is not compulsory upon Almighty Allah to send Prophets. Through His Grace, He sent Prophets for the guidance of the people. Nubuwwah (Prophethood) is not something that one can attain through striving or through worship. This is something that is bestowed by Almighty Allah, that through His Grace, He has bestowed it upon whom He Wills.

Nabi: A free, male, human-being who has been chosen by Allah and has been ordered to preach the Shari'ah given to a previous Rasul.

Rasul: A free, male, human-being who has been given revelation (Wahy) in the form of a Shari'ah from Allah and has been ordered to preach it. Every Rasul is a Nabi but not every Nabi is a Rasul.

To allocate an exact figure for the number of Prophets (alayhim al-salam) is not allowed as to allocate a set figure could cause one to bring faith in one less Nabi or to make a non-Nabi a Nabi and both these are kufr. We should have the belief that we bring faith in all the Ambiya' of Allah (alayhim al-salam).

Twenty five Prophets are mentioned in the Holy Quran by name, we must know them and believe in their Prophethood. They are:

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| 1) Sayyiduna Adam (alayhi al-salam) | 14) Sayyiduna Musa (alayhi al-salam) |
| 2) Sayyiduna Idris (alayhi al-salam) | 15) Sayyiduna Harun (alayhi al-salam) |
| 3) Sayyiduna Nuh (alayhi al-salam) | 16) Sayyiduna Dhul-Kifl (alayhi al-salam) |
| 4) Sayyiduna Hud (alayhi al-salam) | 17) Sayyiduna Dawud (alayhi al-salam) |
| 5) Sayyiduna Salih (alayhi al-salam) | 18) Sayyiduna Sulayman (alayhi al-salam) |
| 6) Sayyiduna Ibrahim (alayhi al-salam) | 19) Sayyiduna Ilyas (alayhi al-salam) |
| 7) Sayyiduna Lut (alayhi al-salam) | 20) Sayyiduna Al Yasa' (alayhi al-salam) |
| 8) Sayyiduna Isma'il (alayhi al-salam) | 21) Sayyiduna Yunus (alayhi al-salam) |
| 9) Sayyiduna Ishaq (alayhi al-salam) | 22) Sayyiduna Zakariyya (alayhi al-salam) |
| 10) Sayyiduna Ya'qub (alayhi al-salam) | 23) Sayyiduna Yahya (alayhi al-salam) |
| 11) Sayyiduna Yusuf (alayhi al-salam) | 24) Sayyiduna 'Isa (alayhi al-salam) |
| 12) Sayyiduna Ayyub (alayhi al-salam) | 25) Sayyiduna Muhammad (salAllahu alayhi wa sallam) |
| 13) Sayyiduna Shu'ayb (alayhi al-salam) | |

Sayyiduna Muhammad (salAllahu alayhi wa sallam) is the last and final Prophet and Messenger of Allah. There is no Prophet or Messenger that will be sent after him.

It is compulsory for a Nabi to be "Ma'sum" (absolutely free from the ability to sin) and this is a unique quality of Nabis and Angels only. With the exception of a Nabi and Angel, none other is Ma'sum (free from the ability to sin). The Ambiya (alayhim al-salam) have been promised protection by Allah, for

which reason, it is totally impossible for them to sin and this is different for the the Awliya Allah. Almighty Allah protects the Awliya and they do not sin, but according to the Shariah it is not impossible for it to happen.

It is unanimously agreed that the Nabis are pure from anything which is considered dishonorable behavior or qualities, such as Shirk (associating partners with Allah), Kufr, lies, dishonesty, and ignorance etc, even before proclaiming their Nubuwwah and after proclaiming Nubuwwah. They are pure from major and minor sins even before proclaiming their Nubuwwah.

The Ambiya (alayhim al-salam) have passed on all the commands to the people which Almighty Allah revealed upon them for the people.

It is absolutely impossible for Nabis to make mistakes and errors in propagating the commands of Allah. It is necessary for their bodies to be free from leprosy, and all other sicknesses that are hated by the people.

The Ambiya (alayhim al-salam) are the most superior of creation. No matter how exalted a Wali may be, he can never be equal to a Nabi. Any person who says any non Nabi to be more superior or even equal to any Nabi is a disbeliever.

5) Belief in the Last Day

Verily one day, the earth, the skies, humans, jins and Angels will all come to an end. Only Almighty Allah is Wajib ul Wujud. Before the world comes to an end, a few signs shall become apparent:

Minor Signs: These are numerous and mentioned in various Hadith, including the lifting of knowledge and prevalence of ignorance, cursing of the early generations and many others besides.

Major Signs: The appearance of the Mahdi, Dajjal, Descent of Sayyiduna 'Isa (alayhi al-salam), Ya'juj and Maj'uj, Rising of the Sun from the West, The Beast (Al-Dabbah), the Smoke that will last for 40 days, 3 Great Landslides (one in the East, one in the West, and one in Arabia), Raising of the Qur'an, and The Great Fire.

The Last Day (al-Yawm al-Akhir): The first blowing of the trumpet will take place and the annihilation of the World will commence. The Last Day will have a duration of 50,000 years.

- 1) The Resurrection: The trumpet will be blown again and the dead will be raised from their graves.
- 2) The Assembly (Hashr): All of mankind from the first to the last of them will be gathered on the plain of Judgement.
- 3) The Intercession (Shafa'ah) : The greatest intercession (al-Shafa'ah al-Kubra) is for the greatest Prophet, our beloved Prophet Muhammad (salAllahu alayhi wa sallam).
- 4) The Account (Hisab) All of Mankind shall stand before Allah Most High and answer for their deeds and states in the Dunya.
- 5) The Scales (Mizan) The good and bad actions of every person will be placed on the Scales
- 6) The Books of Deeds Each person will be given his record of Deeds. The successful will be given them in their right hands, the unsuccessful in their left and the disbelievers behind their backs.
- 6) The Bridge (Sirat): A bridge shall be spread over Hellfire, all of Mankind will have to cross this to enter into Jannah. Thinner than a hair sharper than a sword.
- 7) The Fountain (Hawd): Our blessed Prophet (salAllahu alayhi wa sallam) has been bestowed with a vast pool and He will give his followers to drink from it on the Day of Judgement, the one who drinks of this shall never thirst again.
- 8) Paradise (Jannah): For the successful shall be the eternal pleasure of the Gardens of Paradise.
- 9) The Fire (Jahannam): For the unsuccessful shall be the eternal, unrelenting, punishment of the Fire of Hell.
- 10) Beatific Vision of Allah (Ru'yah): To see Almighty Allah in ones worldly life is only unique to the Holy Prophet Muhammad (salAllahu alayhi wa sallam), and in the hereafter it is not only possible, but a reality for every Sunni Muslim.

6) Belief in Divine Fate

Complete comprehension regarding this area is impossible as it is connected to the knowledge of Allah which is far beyond our understanding. But there are certain points which should be understood.

All things come from Allah. All good and evil is the creation of Allah Most High, there is no other creative power except the Power of Allah. All things are known and recorded. Allah has complete and eternal knowledge of everything, so Allah Most High knew what we were going to do before we were even created. But this does not imply that we do not have any choice in our actions.

Human beings have been given free choice and are judged on this. Hence human beings are responsible and judged upon following the Shari'ah (sacred law) and will be rewarded or punished according to this.

The illustrious student of al-Imam Ahmad Rida Khan (rahmatAllah alayh) Sadr al-Shari'ah Mawlana Amjad Ali al-A'zhamy (rahmatAllah alayh) mentions in Bahare Shari'at:

“The issues relating to al-Qada wal-Qadar cannot be understood by ordinary minds. To delve too deep into trying to understand these can lead to destruction. Sayyiduna Abu Bakr al-Siddiq and Sayyiduna Umar al-Faruq (radiy Allahu anhum) were even asked not to discuss this issue at length, so what of you and I? Understand this much: that Almighty Allah did not create man like stones, and other lifeless objects without sensation and movement. Rather man has been given the choice of deciding whether to do a certain thing or not. With this ability, man has also been blessed with intelligence, that he may differentiate between right and wrong, benefit and loss. He has also been blessed with all the necessary means to do what he needs to and it is on this basis that he is answerable. To think that you are totally powerless or completely powerful, are both deviations from the true path.”

7) Belief in the Resurrection

We believe that Allah is able to revive the dead from their graves on the Day of Judgement. This is referred to al-Ba'th ba'd al-Mawt.

There is another world or domain between this world and the hereafter, which is called Barzakh. After death and before Qiyamah all the humans and jins have to live therein as per their status. In it, there is comfort for some and hardships for others.

Death refers to the separation of the soul from the body. It does not mean the destruction of the soul. Every person has a set lifespan on earth. It cannot be increased or decreased. When the time of his life comes to an end, then Hazrat Azra'il (alayhi al-salam) comes to remove his soul. The Punishment of the grave and reward in the grave are both Haq (A Reality). The Questions of the grave will be asked to a person wherever he lies and it is there that he will receive either reward or punishment.

The earth does not devour the bodies of the Prophets (alayhim al-salam). They are alive in their graves. This is the belief of Ahl al-Sunnah wal Jama'ah.

If a person's body has been disintegrated, decayed or even devoured by animals, then Almighty Allah will gather all of this and raise the body again. On the day of Qiyamah, people will emerge from their graves without shoes or clothes, uncircumcised.